

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah’s name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. The *Haqqa’to*[1] (*Disposer/Righter*-she[y]).	ٱلْحَآقَّةُ ﴿١﴾
2. What (*is*) the *Haqqa’to* (*Disposer/Righter*-she[y]).	مَا ٱلْحَآقَّةُ ﴿٢﴾
3. And what (*profoundly caused you[g] to know*) what (*is*) the *Haqqa’to* (*Disposer/Righter*)-she[y].	وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ ﴿٣﴾
4. Denied-she[y2] *Thamooda*[3] and *Aadon*[4] by The *Qa’re’a’te*[w5] (*sudden and intense Knocker*)-she[y].	كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ ﴿٤﴾
5. As however *Thamooda* then (*had been*) perished they[z] by the *Tta’gheya’te*[w6] (*over-runner-she[y]*).	فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ﴿٥﴾
6. And however *Aadon* then (*had been*) perished they[z] by a wind[w] *Ssarsa’ren* (*severely cold and strongly noisy*) *aa’te’ya’ten*[w] (*excessively-recalcitrant*-she[y]).	وَأَمَّا عَادٌ فَأُهْلِكُوا۟ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾
7.[*He*] subjugated/drove it[w] over them seven nights and eight days *husooman* (*successively and determinatively*); so [*you*[s]] see the people in it[w] *ssar’aa* (*he-they fatally thrown dispersedly to the ground*) as (*if*) they were *ajazo*[7] (*date-palms stumps*) palm-trees *kha’weya’ten*[8] (*fallen ruinously-empty*).	سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾
8. So do [*you*[s]] see for them of a remnant-she[y].	فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ﴿٨﴾
9. And come Pharaoh and who[p] before him and the *Mu’tafekat*[9] (*towns over-turned upside down*) by the *kha’tte’a’te*[10] (*absolute wrongdoer*)-she[y].	وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ﴿٩﴾
10. So disobeyed they[z] their Lord’s messenger; so [*He*]	فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ

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[1] The word “الحاقة,” translated as “*The Disposer-she[y]*” is synonymous with “يوم القيامة”= “*The Day of Judgment!*” Both “الحاقة” and “يوم القيامة” are individually *feminine genders*, singular nouns! Thus, “الحاقة” means " تحق بحق و عدل لكل حقه، خيراً أو شراً,"= it[w] *disposes rightly and justly* for everyone his/her due recompense (*good* or *bad*) accordingly, ultimately: Paradise or Hell!

[2] The word “كذّبت”= denied-she[y] is in reference to the “*Thamound*,” which is a feminine gender in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كذّبت!”

[3] *Thamood* are the people of Prophet *Salih*, an ancient Arabian tribe destroyed for their impiety! First time mentioned in The Qur’an in (S7:73)!

[4] *Aad* are the people of Prophet *Hood* (*Heber*), an *ancient* Arab tribe of *prodigal stature* that took *its name from its leader’s name*! First time mentioned in The Qur’an in (S 7: 65)!

[5] The word “القارعة” *feminine singular nouns*, meaning she who *suddenly and intensely* knocks! “القارعة” is synonymous with “يوم القيامة”= “*The Day of Judgment!*” See (S101:1)!

[6] That is the Overrunner *Shriek*, see القرطبي!

[7] The “*stump*” is the *base* of the tree *in the ground* from which the roots shoot! See *Webster’s Unabridged Dictionary*!

[8] The word “خاوية” by definition means *empty and in ruin*! See اللسان and الهادي!

[9] Those are the *towns of the homosexual people* to whom Messenger *Loott* (*Lott*) was sent to admonish! *They failed to heed his advice*! So Allah *punished* them by *turning their towns upon them upside down*!

[10] The word “خاطِيء” = “من تعمّد الخطأ,” = who intentionally wronged; unlike the “المخطِيء” = who *errs unintentionally*! So, “الخاطئة” = the “*wrongdoer-she[y]*!”

took them a take-she[y] *ra'beyatan* (*surpasser-she*[y]).	أَخْذَةً رَّابِيَةً ﴿١٠﴾
11. Verily We *lamma* (*when/whence*) overflowed the water We carried you[b] in the runner-she[y].	إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ﴿١١﴾
12. To make it[w] [*We*] for you[b] a reminder-she[y][11] and to cache/cognize it[w] a cache-she[y]/cognizing-she[y] ear.	لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ﴿١٢﴾
13. Then *edha* (*when/whereas*) (*to be/had been*) blown in the horn a blow-she[y] a once-she [y].	فَإِذَا نُفِخَ فِى ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ ﴿١٣﴾
14. And (*had been*) carried-she [y] the Earth [w] and the mountains[x] then *dukkata* (*both razed*) *dakkatan* (*razing-she*[y]) once-she[y].	وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ﴿١٤﴾
15. So then-day befell-she[y] the *Wa'gea'te* (*Doom's Day Event*).	فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ﴿١٥﴾
16. And [split/halved]-she [y] the Heaven [w] then she (*is*) then-day *wa'he'ya'ton*[w12] (*feeble/infirm*)-she[y].	وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾
17. And the angels[13] over its [w] *arja* (*extremities/boundaries*); and carrying your [t] Lord's *Arshe* (*Throne/Chair of Kingship/proprietorship*) above them then-day eight.	وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ﴿١٧﴾
18. Then-day (*to be*) shown you [z] not hide of you [b] a *kha'fe'ya'ton*[w] (*lay-hidden-she*[y]).	يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ﴿١٨﴾
19. So as-to whom[p] *oteya* ([*he*] (*had been accorded*) his book[x] by his *yamene* (*right-hand*) [w] then says [*he*]: Ha, *ummo* (*come you*[z]); let-read you[z] my book[x] [ha].[14]	فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ﴿١٩﴾
20. Verily I presumed surely I am *mula'qen* (*meeter of/meeting*) my account[x] [ha][15].	إِنِّى ظَنَنتُ أَنِّى مُلَٰقٍ حِسَابِيَهْ ﴿٢٠﴾
21. So he (*is*) in a living-she[y] (*condition*) *radheya'ten* ([*she-embraced-gratifier*)[16].	فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾
22. In a paradise[w]/garden[w] lofty-she[y].	فِى جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾
23. Its[w] *qutoofo* (*ready for plucking fruits/flowers*) (*are*) nigh-she[y].	قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾
24. Let-eat you[z] and let-drink you[z] wholesomely by what you[c] antedated in the days[x] the bygone-she[y].	كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ﴿٢٤﴾
25. And as-to whom[p] *oteya* ([*he*] *had been accorded*) his book[x] by his *shema'le* (*left-hand*)[w] then [*he*] says: *yalaytaney* (*O, for longing that I*) not *ota* (*had been accorded* [*I*] my book[x] [ha][17].	وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ ﴿٢٥﴾

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[11] The word "التذكرة" means *that which reminds* or *by which one is reminded*! See البصائر!
[12] The word "واهية" could also mean infirm or weak! See الراغب!
[13] The word "الملك" is a *gender noun*, meaning the angels!
[14] The particle "ـه" in "كتابيه" is *for a caesural-pause* in *reading* in order to *evidence the emphasis* of the "ي" in "كتابيه!" The *pause is preferable* according to *most Qur'an readers and commentators*! But *in case*, there is *no pause* and *the recitation is continuous* then this "ـه" will be *dropped from the recitation*!
[15] Ibid, only for "حسابيه!"
[16] The word "راضية" that is a *gratifier* and *simultaneously* this *gratifier* is *embraced* by its *recipients* as *gratifying* it!
[17] See footnote 14, for "*book*[-*ha*]!"

26. And not *adrey* (*profoundly knew* [*I*]) what (*is*) my account [ha][18].	وَلَمْ أَدْرِ مَا حِسَابِيَهْ ٢٦
27. *Yalaytaha* (*O, for a longing that it* [w]) was-she [y] the *qadheyata* (*end-all-she*[y]).	يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ٢٧
28. Not enriched[19] *a’n* (*off*) me my possession [ha][20].	مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ٢٨
29. Perished *a’n* (*off*) me my authority[x] [ha][21].	هَلَكَ عَنِّى سُلْطَٰنِيَهْ ٢٩
30. Let-take him you[z] then *ghulloho*[22] (*shackle his wrists to his neck him you*[z]).	خُذُوهُ فَغُلُّوهُ ٣٠
31. Afterward the *Jaheema*[23] (*intensely-blazing Fire*) *ssalloho*[24] (*let-you*[z] *broiled him*).	ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ٣١
32. Afterwards in a chain its [w] measure (*is*) seventy cubits then let-insert him you[z].	ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ ٣٢
33. Verily he: [was] not believing by Allah The Great.	إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ٣٣
34. And not urges [*he*] on *tta’aame*[x] (*giving: wheat/-edible/food-grains*)[x] the poor.	وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ٣٤
35. So not for him today, ha here *hamemon*[25] (*affectionate-friend*).	فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ٣٥
36. And nor *tta’aamon*[x] (*wheat/edible/food-grains*) [x] except of *ghesleenen* (*the Hell’s peoples pus*).	وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ٣٦
37. Not eat it[x] except the wrongdoers[26].	لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَٰطِـُٔونَ ٣٧
38. So not[27]; *Oqsemo* (*I oath*) by what you[z] discern/sight.	فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ ٣٨
39. And what not discern/sight you[z].	وَمَا لَا تُبْصِرُونَ ٣٩

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[18] See footnote 14 above regarding “حسابيه!”!”

[19] The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*! But “enriched” *includes* sufficed and *not* vice versa! As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*! Hence “enriched” is *superior*!

[20] Ibid, only fro “مالي!”

[21] Ibid, only “سلطاني!”

[22] The word “غلّوه” meaning put in the “الغُلّ,” means bond or *shackle his two wrists to his neck*!

[23] The word “الجحيم” is proper noun, but it means *intensely blazing fire*! See الراغب!

[24] The word “يصلّوه” *transliterated* “*yaslawna*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

[25] The word “حميم” in Arabic is a *paradoxical* term, meaning “*cold*” and “*hot*” or “*very cold*” or “*very hot*!” However, in Arabic *tongue* expression: “الصديق الحميم” = “*very close* friend, a *true* or a *cherisher* friend; or a friend who is *very loyal*, and *feels compassionate and sympathetic* towards his friend!” I do not like to use: “*intimate*” as this word is rather *suggestive* of “*sexual*” closeness (intimacy), by its *own definition*! You can tell I am fumbling to describe “الصديق الحميم,” as the English language does *not* seem to lend itself to *linguistic precision* as compared to the *Arabic* language! So for “الصديق الحميم,” I am settling for: “*true, cherisher, compassionate and sympathetic friend, mutually affectionate*” and for short: “*mutually affectionate friend*!”

[26] The word “خاطِىء” = “من تعمّد الخطأ,” = who intentionally wronged; unlike the “المخطِىء” = who *errs unintentionally*! So, “الخاطئون” = the “*wrongdoers*!’

[27] The “لا” at the beginning of this *Ayah*, is by *consensus* is a *negation* particle! See الدر المصون، احمد حلبي! As to the oath stated here, please refer to the footnote 5780 of (S56:75-76)!

40. Verily it[x] surely (*is a*) say (*of*) a messenger-*kareemen*[28] (*bounty-giver, ennobler and of multiple uses/effects*).	إِنَّهُۥ لَقَوۡلُ رَسُولٖ كَرِيمٖ ٤٠
41. And neither it[x] (*is*) a poet's say, little surely[29] you[z] believe.	وَمَا هُوَ بِقَوۡلِ شَاعِرٖۚ قَلِيلٗا مَّا تُؤۡمِنُونَ ٤١
42. And nor surely a soothsayer's say, little surely[30] you[z] reminisce.	وَلَا بِقَوۡلِ كَاهِنٖۚ قَلِيلٗا مَّا تَذَكَّرُونَ ٤٢
43. (*It*[x] *is*) a descending[31] from the world's Lord.	تَنزِيلٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٤٣
44. And had he *taqawwala* (*made-up-say*) on Us some (*of*) [the] says.	وَلَوۡ تَقَوَّلَ عَلَيۡنَا بَعۡضَ ٱلۡأَقَاوِيلِ ٤٤
45. Surely We (*would have*) taken [of] him by the *ya'mene* (*force/power/right*).	لَأَخَذۡنَا مِنۡهُ بِٱلۡيَمِينِ ٤٥
46. Afterwards surely We (*would have*) severed of him the aorta.	ثُمَّ لَقَطَعۡنَا مِنۡهُ ٱلۡوَتِينَ ٤٦
47. So not of you[b] of an *ahaden*[32] (*a lone/any-one*) *a'n* (*off*) him obstructers.	فَمَا مِنكُم مِّنۡ أَحَدٍ عَنۡهُ حَٰجِزِينَ ٤٧
48. And verily it[x] (*is*) surely a reminder-she[y33] for the *muttaqeena* (*he-they reverentially guard against Allah's displeasure*).	وَإِنَّهُۥ لَتَذۡكِرَةٞ لِّلۡمُتَّقِينَ ٤٨
49. And verily We surely know that of you[b] (*are*) deniers.	وَإِنَّا لَنَعۡلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ٤٩
50. And verily it[x] (*is*) surely *hasraton*[w] (*ardent contrition*)[w] [on] the unbelievers.	وَإِنَّهُۥ لَحَسۡرَةٌ عَلَى ٱلۡكَٰفِرِينَ ٥٠
51. And verily it[x] (*is*) surely the *yaqeene's* (*certitude faith*)*'s* right.	وَإِنَّهُۥ لَحَقُّ ٱلۡيَقِينِ ٥١
52. So *sabbeh*[34] (*let-say* [*you*[s]]: *subhana Allah*) by your[t] Lord's name, The Great.	فَسَبِّحۡ بِٱسۡمِ رَبِّكَ ٱلۡعَظِيمِ ٥٢

[28] The word "*kareem*"= "كريم" is a *subjective, singular, masculine noun*! It has *no exact* English equivalent, as explained in length in footnote 28 of the *Introduction* to this *Translation*! Summarily: *bounty-giver ennobler and of multiple uses/effects*!

[29] The particle "ما" is for *intensity* of *paucity*! See إعراب القرآن، لمحمود صافي!

[30] Ibid!

[31] The word "تنزيل" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See التاج!

[32] See the *Lexicon* attached to this *Translation* regarding "أحد!"

[33] The word "التذكرة" means *that which reminds* or *by which one is reminded*! See البصائر!

[34] The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!